

« THE EXTENT OF CULTURAL DIMENSIONS ON ENTREPRENEURIAL INTENTION »

Case of the entrepreneurs of the Urban Commune of Antananarivo

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SUMMARY

In order to explain the entrepreneurial vitality that can be observed in some countries and its absence in others, the cultural paradigm has been widely mobilized in recent years. Following Hofstede's work on national cultures and the identification of their constitutive dimensions, it has been suggested that some cultures are more inclined to accentuate entrepreneurial intention than others. This leads us to ask the following question: "To what extent do national cultural dimensions influence entrepreneurial intention?"

No individual, in the course of his or her evolution, can separate himself or herself from the national culture that makes up the identity of a people on a national scale. Thus, it is assumed that it also influences the entrepreneurial act, by shaping the entrepreneurial intention that is manifested by the entrepreneurial spirit, personality, motivation and socialization of the entrepreneur. The objective is therefore to demonstrate through a sample of entrepreneurs the effect of national culture on entrepreneurial intention.

Keywords: *National culture - entrepreneurial intention - personality - motivation - socialization.*

INTRODUCTION

In a world that is constantly moving, with the emergence of globalization, relations between nations have become interdependent and have surpassed physical and geographical limits, whether in the political, economic, cultural or social spheres. Globalization has therefore provided a favorable environment for business creation or in other words entrepreneurship that promotes the global economy while knowing that the company plays a key role in the economic system. The fact that globalization takes place at the international level has also led to the blurring of cultures.

Each nation has its own culture that differentiates it from other nations. The national culture is what makes the identity of a people at the scale of a nation. We can define a country as a territory composed of individuals who represent a political community, bound to a defined geographical space and embodied by a sovereign authority. The idea of nation supposes a historical construction and thus a past. It is also expressed in the present, by the clearly expressed will of the citizens to

continue their life in common, following the rules dictated by the society (common language, positive law, religious practices, and customs of the country).

As Taylor quoted by de **landsheere**¹ (1979) «The knowledge, beliefs, art, morals, law, customs, techniques and habits acquired by man as a member of society" defines the national culture. The dizzying progress of the present world seems to be based on cultural intermingling. Culture touches all areas of human life. Its definition is contextual. That is why we speak of culture as knowledge, wisdom or better as civilization of a people. Spiritual and normative body of the society, the culture makes of the human being a historical being, determines him in his fundamental expression of the human, in his acts, his singularity and in his vision of the world. One could not in this dynamics consider a person without culture. And according to the terms of **A. Peelman**² "each one bathes in its culture like a fish in water". And this one, in its manifestations that are the morals, the religion, the art, the tradition we follow like a shadow in all our past and our daily life.

Since the pioneering work of **Schumpeter**³ (1939), Researchers try to explain the role of the entrepreneur in modern society and the impact he has on economic development. The entrepreneur plays a role in modern society, influencing its development, it is clear that society, too, influences the entrepreneur, shaping his actions and conditioning his emergence. In this sense, **Etzioni**⁴ (1987) argues that societies where entrepreneurship has a higher degree of legitimacy provide a more favorable environment for entrepreneurial initiatives, as individuals tend to be more interested in entrepreneurship when they perceive entrepreneurial behavior as socially legitimate. In addition, an entrepreneurial culture can influence individual psychological characteristics and values and increase the number of potential entrepreneurs in society (**Davidsson et Wiklund**⁵, 2003).

According to the intention-to-create theory of entrepreneurship, any behavior that requires some planning, such as starting a business, can be predicted by the intention to engage in that behavior. Thus, it is by studying the intentions of an individual to start a business that it would be possible to predict whether this individual will actually create a business.

The problem that arises is therefore to know: To what extent do the dimensions of national culture influence entrepreneurial intention?

This research aims to demonstrate, based on the theory of the dimensions of **Hofstede**⁶, the effect of national culture on entrepreneurial intention. It is from the perspective of entrepreneurial intention that the impact of the culture of an environment on the entrepreneurial propensity of its residents will be discussed.

The cultural dynamism of today is only the expression of culture as the fundamental basis of every human being. The culture is thus in its deep expression the reflection of all the universe of the man in his environment of life because it arises in what we are, in our knowledge, our habits, our customs, our traditions and our beliefs. And joining **A. Peelman**⁷, which says that "each of us, from the first day of his life, has been programmed, educated or indoctrinated in one way of being human", this work will analyze the influences of the national culture on the manifestations of the entrepreneurial intention.

Through a survey by opinion poll on a sample of 400 Malagasy entrepreneurs working in the urban commune of Antananarivo, data and information were collected and analyzed by analytical and statistical methods to verify that cultural dimensions have their part in triggering entrepreneurial intention. A series of questions were formulated in advance to serve as survey tools. The content of the questionnaire revolves around the knowledge and consideration of the Malagasy cultural dimensions as well as the manifestations of the entrepreneurial intention that these entrepreneurs felt.

CONCEPTUAL FRAMEWORK OF THE STUDY

The notion of culture has always been the subject of many conferences and debates and exchanges worldwide. The culture is practically different according to the country and the continent to which it belongs. Originally, the word "culture" comes from the Latin "cultura" and appears in the French language towards the end of the XIIIth century designating either a piece of cultivated land or religious worship. The word "culture" concerns the treatment reserved for the land and attests to the physical human activities translating an interdependence between needs and work. It is from the XIXth century that the notion of culture is enriched by a collective dimension and refers to a set of characteristics specific to a community.

¹ Landsheere, "Introduction à a recherché en éducation", 1979.

² A. Peelman, "Les nouveau defi de l'inculturation", Bruxelles 2007.

³ Schumpeter, "Les cycles des affaires", 1934.

⁴ Etzioni, "Les organisations modernes", 1987.

⁵ Davidsson et Wiklund , "What do they think and feel about growth? An expectancyvalue approach to small business managers' attitudes toward growth", Entrepreneurship Theory and Practice 2003

⁶ Spécialisé en psychologie sociale, Geert Hofstede est professeur émérite d'anthropologie et de gestion à l'université de Maastricht.

⁷ A. Peelman, "Les nouveau defi de l'inculturation", Bruxelles 2007

The culture can be defined as the whole of the elements specific to a specific human group, which are explanatory of the ways of thinking and acting of the members of this group. Culture is vital for the survival of a group which needs to be structured, that is to say to have rules, norms which guide the acts of their members and serve to resolve internal conflicts. It appears as the social link from which the group builds its identity.

The fact that globalization is taking place at the international level has also led to a clash of cultures. Each nation has its own culture that differentiates it from other nations. The national culture is what makes the identity of a people on a national scale.

In the sixties and seventies, by analyzing the answers of a vast international survey in the society IBM, **G. Hofstede** concluded that cultural identity could be defined along four universal dimensions: hierarchical distance, individualism, masculinity, and uncertainty control. In subsequent research, he added a fifth dimension called long-term orientation.

Hierarchical distance expresses the degree of acceptance that individuals in societies are not created equal and that power is distributed unequally. Hierarchical distance can be defined as the level of inequality expected and accepted by subordinates in their relationship to the hierarchy.

The Individualism/Collectivism dimension measures the degree to which individuals are dependent on the collective. Individualistic cultures are characterized by free relationships between the individual and the group with an emphasis on personal freedom, independence and responsibility. In contrast, collectivist cultures promote the interest of the group, which is more important than the interest of the individual. An individual is expected to have absolute loyalty to the collective as well as a willingness to submit all his or her opinions in favor of a group.

Masculinity/femininity presents the level of emotional role distribution between men and women. In so-called masculine societies, people are seen as assertive, stubborn, ambitious and always looking for opportunities to compete. The emphasis is on work results and there is a strong orientation towards power, materialistic success and career. On the contrary, the ideal of a feminine society is the care of others, modesty and solidarity in interpersonal relationships. Importance is given to well-being at work and all conflicts are managed by compromise or negotiation.

Uncertainty control is the cultural dimension that measures the degree of tolerance that a culture can accept to worry about future events; if tolerance is low, control is high and vice versa. The main idea of this dimension is to express how a society handles unknown and unexpected situations and what is the attitude towards uncertainty. Some societies, with a strong control of uncertainty, are characterized by many rules, laws and regulations, so that they can avoid (or at least minimize) potential risks.

The dimension short-term or long-term orientation describes how people perceive the time horizon. Short-term oriented cultures favor contemporaneity, possibly the past. These societies value traditions and everything is directed towards proximate goals and immediate results.

Culture fulfills, on the psychological level, a function of "molding" individual personalities. A culture is indeed like a kind of mold in which the psychological personalities of the individuals are cast; this mold proposes or provides them with modes of thought, knowledge, ideas, privileged channels of expression of the feelings, means of satisfying or sharpening physiological needs. According to this theory, the formation of the intention to adopt a behavior can be explained by three variables. The first is the attitude towards the behaviour, i.e. the anticipated benefits of adopting the behaviour and, consequently, the attractiveness of adopting it. The second variable corresponds to subjective norms, more precisely to the idea that we have of the attitude of those close to us and of our environment towards the behaviour. The last variable is the degree of control over the behaviour, i.e. the perception of our ability to perform the behaviour. According to, **Kostova (1997)**⁸ certain dimensions of culture are particularly significant in the context of enterprise creation.

The creation of an enterprise is preceded by a will or an intention to undertake. This intention summarizes the will of a person to create his or her own business. The will to create a business depends on the individual characteristics of the potential entrepreneur, his or her environmental milieu, and cultural specificities. The entrepreneur is often closely associated with risk-taking, innovation, and proactivity (anticipating events), and hunting for business opportunities. He is an agent of change. As a project leader, the entrepreneur must have a certain degree of risk tolerance. The environment in which this project evolves presents a certain amount of uncertainty, hence the need to take moderate risks and to minimize uncertainty in his decision making process. The entrepreneurial spirit, the personality of the entrepreneurs, with their motivations and their socializations, play a particularly fundamental role insofar as the creation of the company is for them an essential act in which they express themselves personally and project themselves into the future.

The characteristics of an entrepreneur's personality are varied: passion, optimism, risk-taking, motivation and creativity.

The identification of needs proposed by ⁹**McClelland (1961)** is the most commonly cited approach among research on the content of motivation, particularly with the appearance of the need for achievement as an explanatory factor of motivation. Other factors have been studied such as the need for autonomy, financial motivation or family motivation.

⁸ Kostova, « *L'Historienne et Drakula* », 1997

⁹ McClelland, "*Human motivation*", 1973

Entrepreneurial behavior encompasses the necessary skills or prerequisites that the individual should have in order to exercise the function of entrepreneur. To identify the markers of entrepreneurial intention, as confirmed by Pailot (2003), the analysis of contextual elements must necessarily be accompanied by an incorporation of the historical elements of the entrepreneurial socialization process. The means of socialization can be: training, experiences and the environment in which the entrepreneur has evolved.

The planning, availability and optimization of resources are considered among the keys to the success of the entrepreneurial act. To succeed in a project, it is essential to identify all the resources needed to carry it out, right from the start.

There are three main types of resources: human resources, material resources and financial resources.

Wanting to bring clarifications on the impact of the national culture on the intention to undertake in an individual; the finality of the analyses will turn in a first time on the knowledge and consideration that grant the Malagasy entrepreneurs to the national culture by projecting the cultural dimensions of Hofstede to the Malagasy national culture. Then, the manifestations of the entrepreneurial intention among the investigated entrepreneurs will be evaluated in order to bring out the relation between the two subjects.

POSITIONS OF ENTREPRENEURS IN RELATION TO MALAGASY CULTURAL VALUES

The Malagasy people are the result of a vast human and cultural mixture. This is due to the different origins of the settlement of the island of Madagascar for centuries already. Thus according to the regions, one sees manifesting itself different cultures.

The Malagasy national culture through the cultural dimensions of Hofstede

Although the Malagasy people are composed of 18 traditional tribes, the diversity is not racial but rather geographical, economic or political. Each ethnic group has its own original culture common to its members. But it is to be noted that, in the Malagasy society, the ethnic mix exists and develops within the framework of the concept of Fihavanana literally translated by the dimension of Hofstede by "individualism and collectivism". Indeed, the Malagasy philosophy is based on this concept of Fihavanana, this word which determines more or less the cohesion and the solidarity between the members of a given group or a given society. The Fihavanana did not let the cultural differences separate the Malagasy people but on the contrary contributed to the revalorization of each existing cultural identity.

The Fihavanana is a form of social link valued in the culture of Madagascar. Similar to mutual aid and solidarity, this value constitutes a basic principle of the collective life in Madagascar. Fihavanana is explicitly mentioned as such in the preamble of the Constitution of the Third Malagasy Republic. The term "Fihavanana" is also used to describe a blood tie. The term "Mpihavana", which is a derivative word, refers to people who are members of the same family. Still relatively alive in rural communities, Fihavanana translates into collective work in the fields, for the upkeep of the land of the sick or absent, the repair or construction of the tombs of the deceased or the help to the old, the infirm, the suffering.

Respect for the Zokiolona ensured the harmonization of the family and of traditional Malagasy society in general. The factors that encourage respect for the Zokiolona are traditional Malagasy cultural values.

Despite its size and scattered nature from village to village, the traditional Malagasy family is solidly structured since the hierarchy between age groups is rigorously enforced.

The male-female distinction is visible in the gendered division of daily tasks of each family member.

As the head of the family in traditional Malagasy life, the man represents authority, but the woman is also given an important place: that of guardian and mistress of the home. The man is primarily responsible for the success or failure of married life, but also for the education of children. The virilocality "Rule of residence which obliges a married couple to live on the... and the patrilineal character of the family organization make that the man holds an essential role in the Malagasy society. It is up to him to speak out in all important circumstances of life.

The orientation and control of uncertainty are mainly conditioned by the economic and political situation of the country. Indeed, the ranking of countries according to the human development index or HDI places Madagascar among the last according to the UNDP report. The Human Development Index is a composite index that measures the average quality of life of a country's population. It takes into account three dimensions of human development. First, on the possibility of living a long and healthy life based on life expectancy at birth. Second, on the level of schooling, assessed from the illiteracy rate and the attendance rate of the different levels of the school system. And third, the standard of living, calculated from the gross domestic product (GDP) per capita, taking into account purchasing power parity.¹⁰ Madagascar has fallen behind on several development indicators. One out of every two children under the age of five is stunted, according to studies conducted by the World Bank. Madagascar is the fifth country in the world with the highest number of out-of-school children. Social inequalities (80% of the population lives below the poverty line at \$2 per day) and

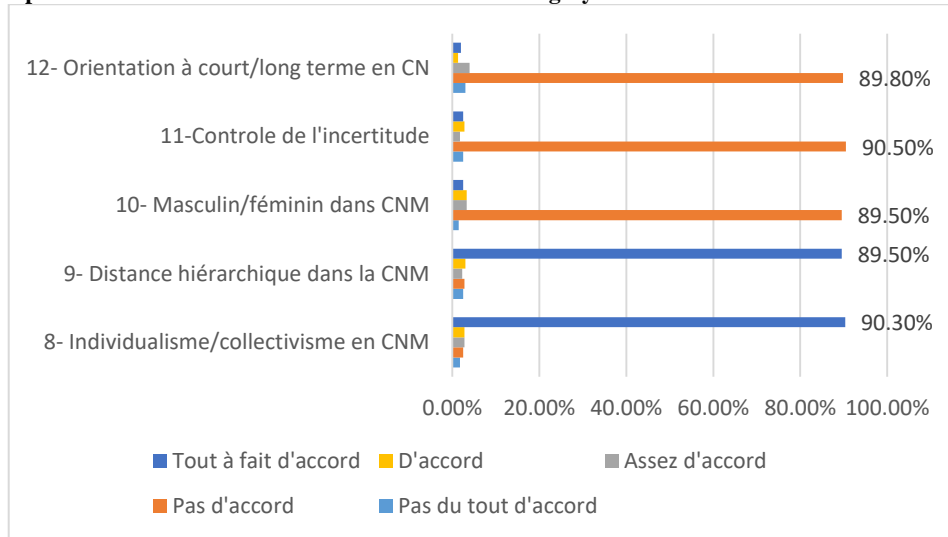
¹⁰ Rapport PNUD 2015

geographical inequalities (80% of the population lives in rural areas, sometimes very isolated) are very marked. The rate of access to electricity is 13%, one of the lowest in the world.

According to World Bank studies, in 2016 the Gross Domestic Product (GDP) was \$11.5 billion and the Gross National Income (GNI) per capita was \$400.

From the outset, our study also revealed the existence of a significant dependence on the opinions of Malagasy entrepreneurs on Hofstede's cultural dimensions in the Malagasy national culture with a p-value of 0.001¹¹ less than 0.005 from the chi-square test of independence.

Figure 1: The perception of Hofstede's cultural dimensions in the Malagasy national culture



Source: Author 2021

Also, the graph below shows in a more detailed way the opinions of the respondents on their perception of these cultural dimensions in the Malagasy national culture. We can note the divergence of opinions showing in a first time that the majority of the respondents that is to say the 90,50% are not in agreement of the foundation of the control of the uncertainty and 89,80% on the orientation in the short and long term as well as 89,50% which deny the masculinity and femininity in the Malagasy national culture. At the same time, the latter were in full agreement that individualism and collectivism (90.30%) and hierarchical distance (89.50%) are reflected in the Malagasy national culture.

Level of knowledge of entrepreneurs concerning the Malagasy national culture

Previously, we were able to confirm that Hofstede's cultural dimension is well reflected in the Malagasy national culture according to the perception of the entrepreneurs who constituted our sample. Also, within the framework of our study, the evaluation of the knowledge of these dimensions turned out to be essential given that it is these dimensions that compose the common traits that represent a given society or country.

The normative influence of the environment on traditional Malagasy education is decisive. The insubordination to ancestral rules Education to culture is a fundamental right and each individual has the right to the recognition of his culture, his identity, provided that he respects those of others. Generally, the Malagasy culture is transmitted according to the concept of lovantsofina which can be logically translated from mouth to ear.

The opinions leaders of Malagasy entrepreneurs being varied on the items used to analyze their knowledge relative to the cultural dimensions of Hofstede in the Malagasy national culture, the results of the ANOVA confirm, by the significant p-value of 0,000 marked in the table below these differences of opinions which logically requires the research of the tendency of the opinions on this knowledge to the cultural dimensions.

¹¹ Cf Annexe 1

Table 1: ANOVA on knowledge of cultural dimensions

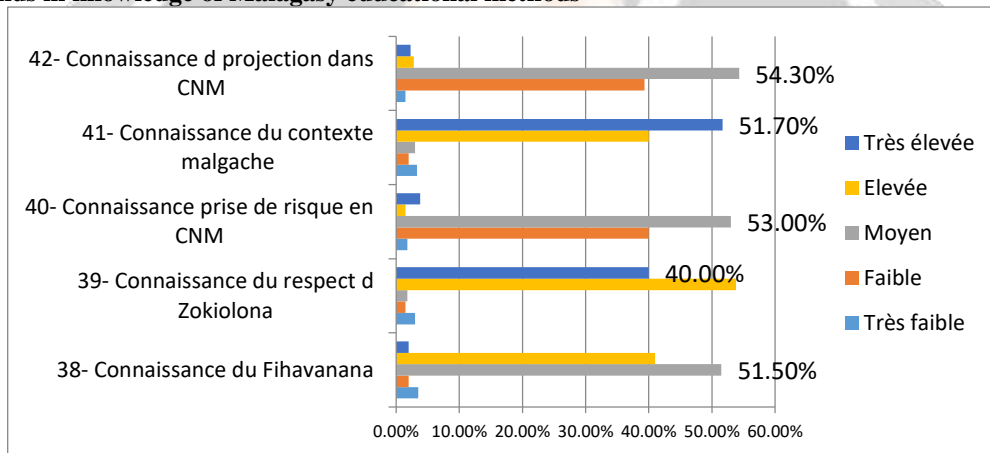
| | Sum of squares | ddl | Medium square | F | Sig |
|------------------|----------------|------|---------------|---------|------|
| Between people | | 399 | ,404 | | |
| Intra-population | 1100,052 | 4 | 275,013 | 429,158 | ,000 |
| Between elements | Residue | 1596 | ,641 | | |
| | Total | 1600 | 1,327 | | |
| Total | 2122,800 | 1999 | 1,143 | | |

Overall average = 3.46

Source: Author 2021

The determination of the tendency of the beliefs of the Malagasy entrepreneurs emerges through the graph below where we can advance that at least a leader of company on two confesses at the same time to be able to project itself in the long term (54,30 %) more exactly to have an insurance on their tracings of life in the future, of the hazards of the takings of risks according to the Malagasy national culture (53 %), the knowledge of their place of predilection or the context in which they evolve (51,70 %) and the place of the Fihavanana in the Malagasy society (51,50%).

Figure 2: Trends in knowledge of Malagasy educational methods



Source: Author 2021

Consideration and respect of the Malagasy national culture by the entrepreneurs

Different traditions from different cultures have influenced the Malagasy way of life. Culture circumscribes, drives and gives rhythm to the existence of the Malagasy citizen in all the sectors of his life: personal, family, social, professional, spiritual... These concepts interact and are inserted in a globalizing whole, namely his identity. Status and duties are inseparable from the counterpart that constitutes the limits and sanctions of social offenders. The system of social regulation in Madagascar is fundamentally based on respect for culture. The knowledge of the Malagasy national culture by Malagasy entrepreneurs is one of the objects of our research, but its practice in everyday life is another.

The reliability of the measurement items on the two main variables of consideration and respect for Malagasy cultural dimensions is ensured by Cronbach's Alpha values all higher than 0.7.

Table 2: Reliability statistics for items measuring consideration and respect for Malagasy cultural dimensions

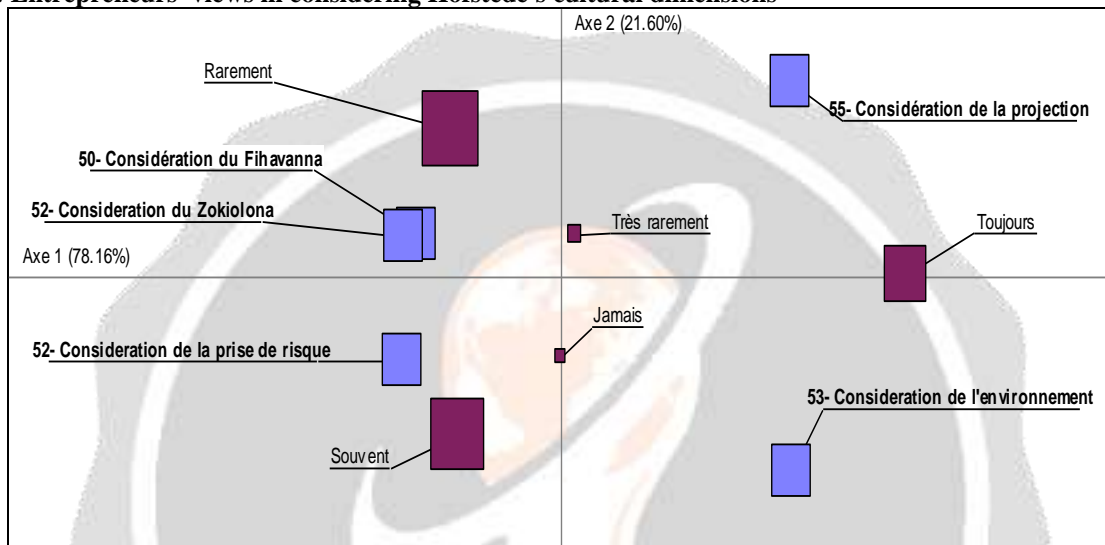
| The Malagasy national culture | Cronbach's Alpha | Number of elements |
|---|------------------|--------------------|
| Consideration of Hofstede's cultural dimensions in Malagasy national culture | ,752 | 5 |
| Constraints of consideration of Hofstede's cultural dimensions in the Malagasy national culture in the projects | ,852 | 5 |

Source: Author 2021

Regarding the consideration of Hofstede's cultural dimensions of the Malagasy national culture in their life practice. The significant dependence between the opinions and the dimensions is judged by the chi-square test, giving a p-value of 0.001 below the 5% risk of error.

We can see from the factorial analysis of correspondence that the consideration of the environment takes precedence over all other cultural dimensions where 93% of the entrepreneurs express the consideration of the environment in which the Malagasy population lives in their principle of life and they are more than half (52.8%) to also affirm the concept of the projection that is to say the vision of their project either in the short or long term. The hierarchical distance and the individualism/collectivism represented respectively by the Zokiolona and the Fihavanana in the Malagasy national culture are rarely considered in the principle of life of the Malagasy entrepreneurs in contrast to the risk taking where a more than half (55%) admit to consider it often.

Figure 3: Entrepreneurs' views in considering Hofstede's cultural dimensions



Source: Author 2021

Another aspect of analysis carried out in this research is the study of the impact of Hofstede's cultural dimensions on the projects of company managers. Our results show, firstly, the significant dependence of the opinions of the respondents on the impact of the cultural dimensions on the project, always according to the result of the chi-square test of independence associating a p-value of 0.001 lower than 0.05 rejecting the hypothesis of independence of the two characteristics studied.

Secondly, we can draw from the following table of the trend of opinions that the Malagasy entrepreneurs are unanimous at the level of 90.8% to the fact that the environmental context always generates constraining effects in their projects. However, the concept of projection also according to the 90,3% of the interviewees often presents difficulties in the assembly or the management of the project. It should be noted that, according to the results in this table, 95% of respondents believe that risk-taking often or always has an impact on their projects. These situations can be explained by the economic and political instabilities that the country frequently experiences.

Table 3: Effect of Hofstede's cultural dimensions in the project

| Effect of Hofstede's cultural dimensions in the project | Never | Very rarely | rarely | Often | Always | TOTAL |
|---|-------|-------------|--------|-------|--------|-------|
| 62- Effect of Fihavanana | 2,3% | 4,0% | 52,0% | 2,5% | 39,3% | 100% |
| 63- Effect of respect for the Zokiolona | 1,8% | 2,0% | 53,3% | 41,5% | 1,5% | 100% |
| 64- Effect of the concept of risk taking | 0,8% | 3,0% | 1,3% | 40,5% | 54,5% | 100% |
| 65- Effect of the environmental context | 3,0% | 2,0% | 2,8% | 1,5% | 90,8% | 100% |
| 66- Effect of the concept of projection | 2,0% | 3,8% | 2,8% | 90,3% | 1,3% | 100% |

Source: Author 2021

MANIFESTATION OF ENTREPRENEURIAL INTENT

Entrepreneurial intention is defined by the probability of creating one's own business. It is an individual will, a freedom, a state of mind that directs attention. It is a personal will, but it also depends on contextual variables.

Specifically, we focus our analyses on the evaluation of the degree of entrepreneurial intention of business leaders through the level of entrepreneurial spirit, the personality that favors their intention, the motivation and the source of socialization

Mesure de l'intention

A. BOYER (1997) defines intention as "a "pro-attitude" which manifests a positive tendency of the agent towards a targeted state of the world" to understand the entrepreneurial phenomenon, we must take into account the will of the individual. However, in our analysis we can see that in a general way 5 items refer to the measurement of the degree of intention, namely: the will, the professional goal, the resolution to create a company, the wish to create a company, the project of creating a company. By the analysis of the trends of answers we can realize that the Malagasy entrepreneurs considered the phenomenon of the entrepreneurship as a professional goal, which creates a significant influence on the entrepreneurial intention. This perception is justified by the average response of 4.3775 on a scale of 1 to 5 regarding the question "Is your professional goal to become an entrepreneur?" where 4 represents agreement on the topic.

In addition, entrepreneurship encompasses the mindsets that the entrepreneur should have to carry out the entrepreneurial activity. Generally, it refers to risk-taking, imaginative ability, sense of responsibility, innovative ability, organizational ability, ability to seize opportunities. Being entrepreneurial can be considered as a stimulating factor for entrepreneurial intention resulting from the fact that it reflects the degree of perceived control over one's behavior. In view of the results of the table above, which summarizes the indicators for measuring entrepreneurship, Malagasy entrepreneurs consider that they have a fairly high degree of responsibility, with an average response of 3.8625 on a scale of 1 to 5, where "1" expresses total disagreement and "5" perfect agreement of opinions.

Table 4: Descriptive Statistics for Intent Measures

| Variables | Items | Mean | Std. deviation |
|-----------------------------|-----------------------------------|--------|----------------|
| Measure of intention | 67 Will | 3,5675 | 1,5367 |
| | 68 Professional goal | 4,3775 | 0,8317 |
| | 69 Resolution to start a business | 3,7450 | 1,0830 |
| | 70 Desire to start a business | 3,0225 | 0,5076 |
| | 71 Plan to start a business | 2,9875 | 0,5030 |
| Measure of entrepreneurship | 72- Ability to take risks | 3,0475 | 0,7325 |
| | 73- Degree of imagination | 3,5000 | 0,7185 |
| | 74- Degree of responsibility | 3,8625 | 0,5996 |
| | 75- Capacity for innovation | 3,6475 | 1,4963 |
| | 76- Organizational skills | 2,9900 | 0,4748 |
| | 77- Degree of opportunism | 3,4925 | 0,6973 |

Source: Author 2021

The personality that fosters entrepreneurial intent

¹²**Shapero et Sokol (1982)**, describe the construction of entrepreneurial intention as the result of the interaction of different factors including personality and social context characteristics on the one hand and rational and intuitive reasoning on the other.

The personality characteristics of entrepreneurs vary widely. However, passion, optimism, audacity and creativity were the main traits retained in our research to describe the personality of an entrepreneur because they are often used to establish the typical profile of an entrepreneur.

Table 5: Descriptive statistics on the personality favouring the entrepreneurial intention

| Variable | Mean | Std. deviation |
|----------------|--------|----------------|
| 78- Passionate | 3,9050 | 0,6016 |
| 79- Optimistic | 4,0075 | 1,1093 |
| 80- Bold | 3,4750 | 0,7250 |
| 81- Creative | 4,3750 | 0,8580 |

¹² Shapero et Sokol ont été les pionniers de l'approche des intentions dans le champ de l'entrepreneuriat.

Source: Author 2021

With the help of trend analysis we can see that among these traits creativity is a factor with significant weight in the composition of the entrepreneurs' personality with a response mean of 4.3750 on a rating from 1 (strongly disagree) to 5 (strongly agree). The mean of 4.3750 means that the study sample more than agrees that creativity describes their personality. The standard deviations which are in the majority lower than 1 justify the relevance of the result. The correlation circle¹³ explaining the proximity of the items groups optimism, boldness, my creativity in one factor and passion as another.

Motivation for entrepreneurship

Each entrepreneur or future entrepreneur does not have the same motivation; motivation is the result of internal factors. The results of our analysis of the trends in the responses of entrepreneurs deemed to be coherent¹⁴, relating to the motivation to create a company, show according to the elements of the table below evoking the average scores established on a scale of " 1 " (Not at all agree) to " 5 " (Completely agree), that the " Need of autonomy " at the Malagasy business leaders with an average of 4,4525 precedes before all, any idea of justification to create a company. Vienna subsequently justify their motivation, the component "Financial" where the average score calculated is 4.3825 still explaining more than the agreement of the latter.

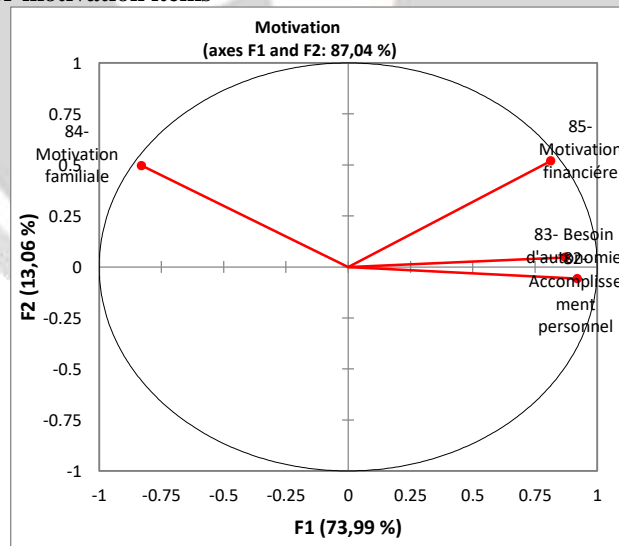
Table 6: Descriptive statistics on entrepreneurial motivation

| Variable | Mean | Std. deviation |
|-----------------------------|--------|----------------|
| 82- Personal accomplishment | 3,3550 | 1,1582 |
| 83- Need for autonomy | 4,4525 | 0,7239 |
| 84- Family motivation | 2,8625 | 1,0399 |
| 85- Financial motivation | 4,3825 | 0,8473 |

Source: Author 2021

The circle of correlation of the items on the motivation to create a company enriches the results of the analyses mentioned above. Indeed, it is clear from the proximity of the items in the graph that the less family motivation to create a business is in the experience of our entrepreneurs, the more they cultivate the need for autonomy, which at the same time aims at the need for accomplishment. The financial motivation remains however a preponderant factor in this motivation.

Figure 4: Correlation circle for motivation items



Source: Author 2021

Sources of socialization

Our results showed the trend in the opinions of Malagasy entrepreneurs regarding the analysis of the entrepreneurial intention of business leaders in relation to the source of socialization.

¹³ Cf ANNEXE 2

¹⁴ Les valeurs des écarts types ou St.deviation inférieurs à la moyenne traduisent la cohérence des résultats.

The factorial analysis of the responses on the 5 items evaluating the roles of socialization to the entrepreneurial intention of business leaders evokes the possibility of grouping these items according to the favorable values of the KMO index (0.8076) and the p-value (less than 0.0001) of Bartlett's test.

Table 7: KMO Index and Bartlett Test

| | |
|------------|----------|
| KMO | 0,8076 |
| Chi-square | 765,6221 |
| DF | 10 |
| p-value | < 0,0001 |
| alpha | 0,05 |

Source: Author 2021

En se référant au critère de Kaiser où les groupes ou les axes factoriels formés doivent être associées à des valeurs propres supérieures à 1, le tableau ci-dessous de la variance totale expliquée nous évoque que deux axes sont retenus et permettent de traduire jusqu'à 75,84% de toutes les informations.

Table 8: Total Variance Explained

| | F1 | F2 | F3 | F4 | F5 |
|------------------------------|---------|---------|---------|---------|----------|
| Eigenvalues | 2,9934 | 1,1985 | 0,5082 | 0,4057 | 0,2943 |
| Total Variance Explained (%) | 59,8679 | 15,9691 | 10,1639 | 8,1130 | 5,8862 |
| Cumulative % (%) | 59,8679 | 75,8369 | 86,0008 | 94,1138 | 100,0000 |

Source: Author 2021

We can thus deduce from the matrix of the components of the items on the selected factorial axes the information contained in each group. The first group or factor F1 reinforces the tendency raised and accentuates the fact that the environment in which Malagasy entrepreneurs live and the need to explore it, sometimes requiring training, are at the origin of their entrepreneurial intention. The family activity can only be retained in its sense as a rather negative catalyst. The second group or factorial axis F2 is defined by a single item that translates the influence of a relative.

Table 9: Component Matrix

| | F1 | F2 |
|-----------------------------|---------|--------|
| 86- Influence of a relative | | 0,7774 |
| 87- Training | -0,7858 | |
| 88- Experience | -0,7779 | |
| 89- Environmental contexts | -0,8411 | |
| 90- Family activity | 0,8477 | |

Source: Author 2021

The successive analysis of the position of entrepreneurs in relation to the cultural dimensions of Hofstede, and the manifestation of entrepreneurial intention among Malagasy entrepreneurs will subsequently allow us to verify the dependence between the two variables.

THE NATIONAL CULTURE HAS ITS PART IN THE TRIGGERING OF THE ENTREPRENEURIAL INTENTION

The correlation analysis between the two components, more precisely the quantifications by scoring of the two variables effects of the cultural dimensions on the projects of the Malagasy entrepreneurs and their motivation made it possible to establish the relevant model between these two variables according to the ANOVA table which summarizes the significance of this correlation by the p-value lower than 0,0001 and where the explanatory power given by the coefficient of determination R^2 is of 0,6572

Table 10: ANOVA on the significance of the model respect for cultural dimensions and motivation

| Source | DF | Sum of squares | Mean squares | F | Pr > F |
|-----------------|-----|----------------|--------------|---------|----------|
| Model | 1 | 9,3266 | 9,3266 | 48,6232 | < 0,0001 |
| Error | 398 | 76,3420 | 0,1918 | | |
| Corrected Total | 399 | 85,6686 | | | |

Source: Author 2021

The table below of the coefficients in the model gives a significant p-value lower than 0.0001 on the Student's t-test evaluating the significant contribution of the consideration of cultural dimensions by Malagasy entrepreneurs in their projects in the motivation to create their own businesses. The overall variability of the coefficients of this variable across the confidence interval established at the 95% significance level provides positive bounds that eliminate the nullity of the coefficient and confirms the explanatory effects of cultural dimensions on the motivation of Malagasy entrepreneurs.

Table 11: ANOVA of the model of entrepreneurs' motivation according to the consideration and respect of the Malagasy national culture

| Source | Value | Standard error | t | Pr > t | Lower bound (95%) | Upper bound (95%) |
|--------------------------------------|--------|----------------|---------|----------|-------------------|-------------------|
| Intercept | 2,5909 | 0,1909 | 13,5728 | < 0,0001 | 2,2156 | 2,9661 |
| 140 Effect score cultural dimensions | 0,3279 | 0,0470 | 6,9730 | < 0,0001 | 0,2354 | 0,4203 |

Source: Author 2021

The equation of the model of entrepreneurial motivation according to the practice of the Malagasy national culture:

$$\text{Entrepreneurial motivation score} = 2.59086 + 0.32786 * \text{Cultural dimensions effect score.}$$

The positive coefficient (2.59086) of the effect variable of the consideration and respect of the cultural dimensions in the model allows us to identify that the consideration of the cultural dimensions has cultivated the motivation in terms of entrepreneurial intention.

By focusing on the individual behaviors that can influence the entrepreneurial intention, our empirical results have also advanced that the great majority of the entrepreneurs submit to the respect and consideration of certain cultural dimensions in their life principle. In addition, the personality traits of Malagasy entrepreneurs read through their sense of creativity and passion that emerge through our research and leads us to analyze the effects of the contribution of respect and consideration of the national culture on the characters of the leaders favoring the intention to create a company.

The coefficient of determination R^2 of value equal to 0,6761 translates through our sample of study that 67,61% of the variability of the personality of the entrepreneurs supporting their entrepreneurial intention are explained by the variability of the effect of their consideration and respect of the Malagasy cultural dimensions.

Table 12: ANOVA on the significance of the model respect for cultural dimensions and personality

| Variable | Mean | Std. deviation |
|---|--------|----------------|
| 143 Personality score | 3,9406 | 0,6243 |
| 138 Score consideration cultural dimensions | 3,7405 | 0,3514 |

Source: Author 2021

The ANOVA table below informs on the value of the p-value lower than 0.0001 translates the significance of this explanatory power of the effect of the consideration and respect of Malagasy cultural dimensions.

Table 13: ANOVA of the model of the personality of the entrepreneurs towards the intention of the creation of company according to the effect of the consideration and respect of the Malagasy cultural dimensions

| Source | DF | Sum of squares | Mean squares | F | Pr > F |
|-----------------|-----|----------------|--------------|----------|----------|
| Model | 1 | 89,5962 | 89,5962 | 540,8565 | < 0,0001 |
| Error | 398 | 65,9311 | 0,1657 | | |
| Corrected Total | 399 | 155,5273 | | | |

Source: Author 2021

The values of the coefficients of the equation model established in the table below combine the p-values all lower than 0.0001 of the Student's t-test of the analysis of the significant contributions of the two explanatory variables on the personality

Table 14: Coefficients of the variables in the model of the personality of the entrepreneurs towards the intention of the creation of company according to the effect of the consideration and respect of the Malagasy cultural dimensions

| Source | Value | Standard error | t | Pr > t | Lower bound (95%) | Upper bound (95%) |
|-----------------------------------|---------|----------------|---------|----------|-------------------|-------------------|
| Intercept | -1,1038 | 0,2179 | -5,0665 | < 0,0001 | -1,5321 | -0,6755 |
| 138 Score for cultural dimensions | 1,3486 | 0,0580 | 23,2563 | < 0,0001 | 1,2346 | 1,4626 |

Source: Author 2021

Equation of the model of the personality of the entrepreneurs according to the practice of the Malagasy national culture :

$$\text{Personality score} = -1.10378 + 1.34859 * \text{Cultural dimensions consideration score}$$

It is to note through the positive sign of the coefficient (+1.34859) of the consideration of the cultural dimensions, the parallel variation of the direction of the latter with the personality favoring the creation of company, in other words the consideration of the cultural dimensions in the model is considered rather favorable to the accentuation of personality traits directed towards their entrepreneurial intention.

CONCLUSION

In order to verify the impact of the respect and consideration of the national culture on the entrepreneurial intention, this research is oriented on the analysis of the Malagasy national culture based on the cultural dimensions of Hofstede. The results of a survey of a sample of entrepreneurs have evoked the importance they give to their culture. The analysis of these results in relation to the manifestations of entrepreneurial intention allowed us to affirm that certain dimensions were favorable to accentuate entrepreneurial intention.

According to these analyses, the national culture has its part in the triggering of the entrepreneurial intention because not only the initiative to undertake is a personality shaped by the national culture but also the consideration and respect of cultural dimensions have direct impacts on the motivation to undertake.

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ANNEXES

ANNEXE 1

Consideration given to Malagasy national culture dimensions

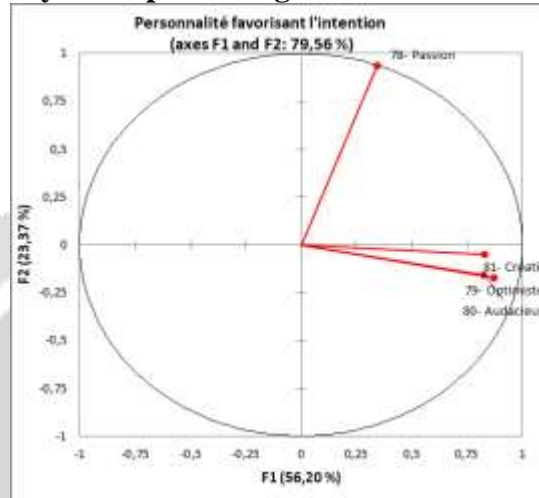
| Consideration of the Malagasy national culture dimensions | Never | Very rarely | rarely | Often | Always | TOTAL |
|---|-------|-------------|--------|-------|--------|-------|
| 50- Consideration of the Fihavanna | 1,5% | 2,3% | 52,3% | 39,8% | 4,3% | 100% |
| 52- Consideration of the Zokiolona | 1,8% | 2,8% | 52,8% | 40,5% | 2,3% | 100% |
| 52- Consideration of risk taking | 3,0% | 1,8% | 40,3% | 53,0% | 2,0% | 100% |

| | | | | | | |
|--------------------------------------|------|------|-------|-------|-------|------|
| 53- Consideration of the environment | 2,5% | 2,3% | 2,3% | 40,5% | 52,5% | 100% |
| 55- Consideration of the projection | 1,8% | 2,8% | 41,0% | 1,8% | 52,8% | 100% |
| Set | 2,1% | 2,4% | 37,7% | 35,1% | 22,8% | 100% |

Source: Author 2021

ANNEXE 2

Correlation circle of personality items promoting intention



Source: Author 2021